

Complete Catalogue 2004-2005



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RECENT RELEASES

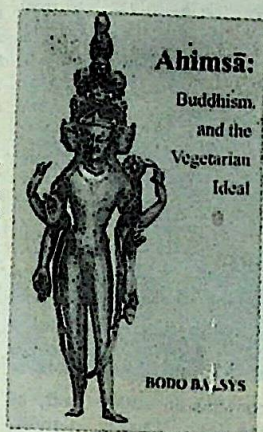
Ahimsa: Buddhism and the Vegetarian Ideal

Bodo Balsys

Dy. 152p. 2004 Rs 225

[81-215-1102-X]

Ahimsa means "harmlessness," carried out in thought, word or deed. A major precept of Buddhists of all denominations is to practise harmlessness. Such activity is not supposed to be theory, but a practical fact, a sacred pledge (*samaya*) integrated into the fibre of one's every mode of conduct on the path to enlightenment and liberation from the *samsara*. However, as this text elaborates, all good intent along this line falls flat in the light of the practice condoned by many Buddhists of meat consumption. Harm is thus



caused to the animal butchered, to the consumers of the flesh, and to the environment we all live in. It is also a decidedly gross act of *adharma* to all in the society wherein

the Buddhist practitioner that consumes animal products resides, as clearly explained in this book.

It is time that Buddhists wholeheartedly spurn all considerations of meat toxins in their bodily environments, to actively espouse the cause of true harmlessness in all that they do; and to act as Bodhisattvas by teaching all how to be compassionate through not killing or harming their animal brethren. The reasons are clear as to the way to be truly compassionate, as all Buddhists should be. Read, learn, observe your true motives in everything you do; desist from harmful actions, and thereby grow and become Bodhisattvas and Buddhas at the end of it all.

The Alchemical Body

Siddha Traditions in Medieval India

David Gordon White

Ro. 614p. 2004 Rs 750

[81-215-1115-1]



The Alchemical Body

SIDDHA TRADITIONS IN MEDIEVAL INDIA

David Gordon White

medieval Siddhas. Working from a body of previously unexplored alchemical sources, David Gordon White demonstrates for the first time that the medieval disciplines of Hindu alchemy and Hatha Yoga were practiced by one and the same people, and they can only be understood when viewed together. White opens the way to a new and more comprehensive understanding of medieval Indian mysticism, within the broader context of South Asian Hinduism, Buddhism, Jainism, and Islam.

The Alchemical Body excavates and centers within its Indian context the lost tradition of the

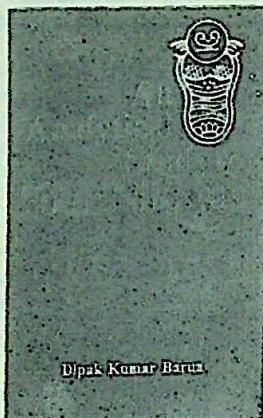
Visit our website for detailed catalogue
www.mrmlbooks.com

An Analytical Study of Four Nikayas

Dipak Kumar Barua

Dy. 644p. rep. 2003 Rs 650
[81-215-1067-8]

The first four *Nikaya*-texts belonging to the *Suttapitaka* of the Pali *Tipitaka* which contains the sacred sayings of Gotama (Skt. Gautama) Buddha are of inestimable value since they provide important source-materials to study the religious-cultural history of the contemporary period. From the sociological point of view too they are of utmost significance, because they vividly present the daily life of the people of ancient India. Hence the importance of the *Nikayas* can neither be gainsaid nor exaggerated. In fact, this work



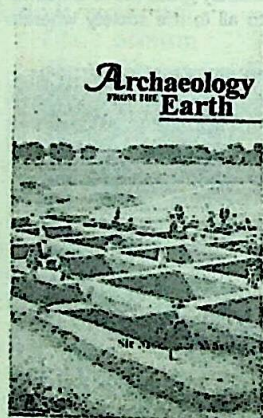
contains an outline study of the four *Nikayas*, namely, *Dighanikaya*, *Majjhimanikaya*, *Samyuttanikaya*, and *Anguttaranikaya*, which belong to the Theravada Pali Canon, on

some select aspects in five chapters and three appendices treating of the age of the *Nikayas*, comparative study between the Sanskrit/Chinese *Agamas* and Pali *Nikayas*, their language, Buddha's discourses to the laity, teachings of Early Buddhism under the threefold division of Sila, Samadhi and Panna, discussions on administrative, social and economic conditions of ancient India, historical and geographical materials found in the *Nikayas*, mutual relations of the treatment of similes in these texts. It also includes brief contents of the *Suttas* of those *Nikayas*. In the present work, on the whole, an attempt has been made to introduce the first four *Nikaya*-texts in their entirety.

Archaeology from the Earth

Sir Mortimer Wheeler

Dy. 236p. with 31 b&w ill.
2004 Rs 450 [81-215-1137-2]



R.E.M. Wheeler's *Archaeology from the Earth* has long been recognized as a classic. Both

for its passionate statement concerning the purpose of archaeology and the lucid and methodical exposition of the techniques of excavation, this volume still remains unmatched. Although there has been an explosion of forensic techniques in the recovery and analysis of various kinds of archaeological data since then, there cannot be a better introduction to the actual task of excavation than what Wheeler wrote on the basis of his British and Indian experience.

Now also available in paperback

The Mahabharata

translated from original Sanskrit text into English

by Kisari Mohan Ganguli

The only complete and authentic English translation

Dy. 4 vols. 4900p. Rs 1950

[81-215-0593-3] (PB)

The Archaeology of the Deccan Routes

The Ancient Routes from the Ganga Plain to the Deccan
Dilip K. Chakrabarti
Cn. 4t. 196p. with 18 maps 24 b&w halftone ill. 2004 Rs 650
[81-215-1139-9]

Based on extensive field-studies in 1999-2002, this book sets out to trace the routes which linked the Ganga-Yamuna plain between Rajagriha and Mathura with Andhra (eastern Deccan) and Maharashtra (western Deccan) in the ancient period. What has

The Archaeology of the Deccan Routes

The Ancient Routes from the Ganga Plain to the Deccan

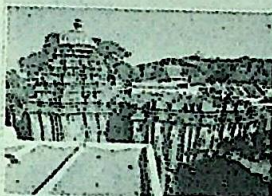
Dilip K. Chakrabarti

emerged is the essential framework of a complex network of routes still traceable on the ground. This network has also been compared with the corresponding evidence in the mediaeval and later historic records, and it has been argued that, although the routes of these later periods had partly changed their alignments with the rise of new economic and political centres of power, the ancient alignments did not die out but continued to function at the grassroot levels. This may be said to be the first field-study of its kind in the context of ancient Indian routes.

Architecture decorated with architecture

Later medieval temples of Karnataka, 1000-1300 AD
Gerard Foekema
Dy. 4t. 203p. with 28 figs. 201 plates and 1 map 2003 Rs 1400
[81-215-1089-9]

Architecture decorated with architecture



Gerard Foekema

This book gives a detailed analysis of architectural designs found in Indian temples built in Karnataka in the period 1000-1300 AD, and a view on the architectural features common to all sophisticated temples built in medieval India. Indian temples are decorated with architecture in an ingenious way not found elsewhere in the world, and in medieval Karnataka that special use of architecture reached a climax.

Two Important Publications

Further Excavations at Mohenjo-daro

Being an Official Account of Archaeological Excavations at Mohenjo-daro carried out by the Government of India between the years 1927 and 1931 *E.J.H. Mackay, A.S. Hemmy, B.S. Guha, and P.C. Basu* 2 vols. Dy. 4t. 734p. with 146 b&w plates 1998 Rs 3000 Fine leather binding edition also available Rs 4000 [81-215-0837-1]

Excavations at Harappa

Being an Account of Archaeological Excavations at Harappa carried out between the years 1920-21 and 1933-34 *Madho Sarup Vats* 2 vols. Dy. 4t. 510p. with 139 b&w plates 1997 Rs 3000 Fine leather binding edition also available Rs 4000 [81-215-0810-X]

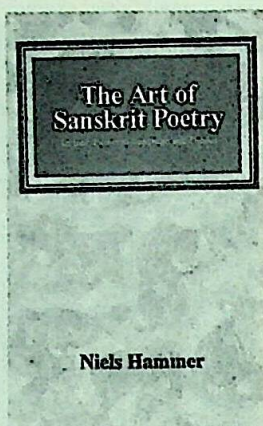
The Art of Sanskrit Poetry
An Introduction to Language
and Poetics Illustrated by
Rasah, Dhvanih and Alankarah
Analyses

Niels Hammer

Cn. 4t. 868p. 2003 Rs 1200
[81-215-1079-1]

This book is both an introduction to Sanskrit and an investigation into the relationship between the nine basic affective states (*bhava*) and the form they take in the absence of self-interest (*tatasthya*) according to the theory of Indian aesthetics as developed in the *Dhvanyaloka* and the *Abhinavabharati*.

To illustrate the process of aesthetic appreciation the different categories of suggestion (*dhvani*) in a continuous twelfth century poetic text



(*kavya*), and the various forms of aesthetic experience (*rasa*) which the suggestions initiate, are analysed consecutively.

The aspects of culture, mythology, astronomy,

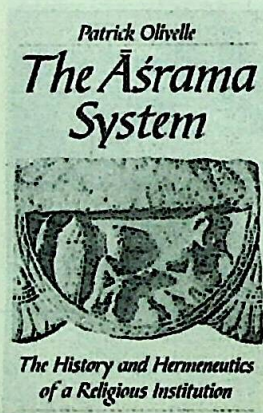
botany, etc., which were particularly characteristic of medieval India, are discussed in the notes on the basis of references to Vedic, Upanisadic, Epic and Puranic texts, as well as to other anthologies of poetry, but also to recent scientific literature in order to explicate them in a more multidisciplinary context.

The grammatical section is based on the text. The vocabulary facilitates alternative translations and hence different suggestions and aesthetic experiences. The General Index includes explanations of all grammatical forms and translations of Sanskrit technical terms plus cross references of English-Sanskrit and Latin-English-Sanskrit regarding flora and fauna.

The Asrama System

The History and Hermeneutics
of a Religious Institution
Patrick Olivelle

Ro. 288p. 2004 Rs 450
[81-215-1135-6]



theological construct and that the system and its history should be carefully distinguished from the socio-religious institutions comprehended by the system and from their respective histories.

Olivelle pays special attention to how the system was theologially reappropriated in diverse ways at different historical periods through the hermeneutic labors of exegetes and theologians. *The Asrama System* thus represents a major study not only of Hindu religious history, but also of the tradition of Indian hermeneutics.

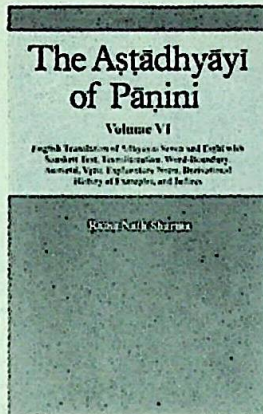
In 1994 *The Asrama System* was the winner of the American Academy of Religion's Award for Excellence in the Study of Religion in the Historical category.

The lesser known and explored of the two pillars of Hinduism, *varna* and *asrama*, *asrama* is a system of four distinct and legitimate ways of leading a religious life: as a celibate student, a married householder, a forest hermit, and a world renouncer.

In this, the first full-length study of the *asrama* system, Patrick Olivelle uncovers its origin and traces its subsequent history. He examines in depth its relationship to other institutional and doctrinal aspects of the Brahmanical world and its position within Brahmanical theology, and assesses its significance within the history of Indian religion. Throughout, the author argues that the *asrama* system is primarily a

The Astadhyayi of Panini

Vol. VI: English translation of *adhyayas* seven and eight with Sanskrit text, transliteration, word-boundary, *anuvrtti*, *vrthi*, explanatory notes, and indices
Rama Nath Sharma
 Ro. 846p. 2003 Rs 1800
 [81-215-1051-1]
 (Vols. I to V also available)



This volume of *The Astadhyayi of Panini* contains English translation of *adhyayas* seven and eight. It includes Sanskrit text of individual *sutras* with their transliteration, word-boundaries, indication of inflectional endings and formation of compounds. Each

sutra is also furnished with *anuvrtti*, *vrthi*, examples, detailed explanatory notes and complete derivational

history of examples, cited by the *Kasikavrtti*.

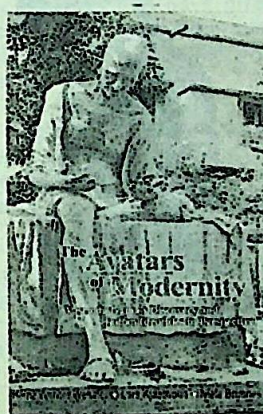
Explanatory notes are presented to facilitate proper understanding of individual *sutras*, especially in view of their formulation, interpretation, application and relative placement in the grammar.

An attempt has been made to sort out and explain pertinent issues, as raised and discussed by major commentaries particularly the *Mahabhasya* of Patanjali. Derivational details of examples, unlike earlier volumes, are furnished under explanatory notes of individual rules.

This completes the author's six-volume study on *The Astadhyayi of Panini*.

The Avatars of Modernity

Vasco da Gama's Discovery and Indian Identities in Perspective
 Edited by **Heinz Werner Wessler, Lars Kjaerholm, and Niels Brinnes**
 Dy. 314p. with 5 b&w and 7 four colour ill. 2004 Rs 575
 [81-215-1129-1]



Since Vasco da Gama's so called "discovery of India" (1498) the formulation of identities in India has been inextricably linked to Western conceptualizations. Containing contributions by Indian and

Western scholars side by side and covering the period from da Gama's arrival in India to the present day, this book attempts to explore the complicated processes of Indian identity formation from both an Indian and a Western perspective. Not only the history, language and literatures of India, but also more specific aspects of modern India are analysed as markers of this process. Thus *The Avatars of Modernity* includes studies of multiculturalism, secularism, Indian film, communalism and even the *vastu shastra*.

Deluxe edition in superior binding

A Practical Sanskrit Dictionary

Arthur A. Macdonell

With transliteration, accentuation, and etymological analysis throughout

Dy. 4t. 396p. 2003 Rs 600 [81-215-0715-4]

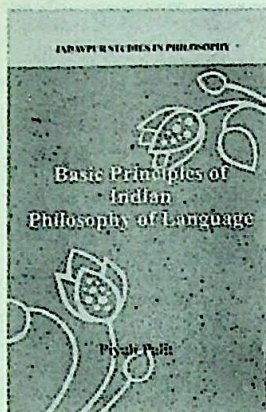
Basic Principles of Indian Philosophy of Language

Phyali Palit

Dy. 188p. 2004 Rs 350

[81-215-1123-2]

(Jadavpur Studies in Philosophy)



Basic Principles of Indian Philosophy of Language is a concordance of the theories of

sabdapramana or philosophy of language in Indian tradition. An analytic approach has been made on the theories available in Paninian, Nyaya-Vaisesika, Purvamimamsa and Vedanta schools to show the consistency of the discourse made by traditional philosophers who claim themselves to be 'astika' or Veda-centric. Attempts also have been made to establish that the traditional Indian theories of language are undoubtedly relevant for solving some problems raised in modern philosophy of language.

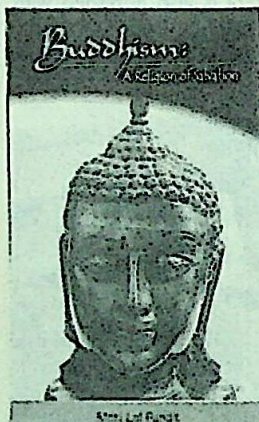
Buddhism:

A Religion of Salvation

Moti Lal Pandit

Dy. 318p. 2004 Rs 450

[81-215-1114-3]



Buddhism as a religion of salvation is not so much concerned with the question of heaven and hell as much as with the existential question of suffering. It is, thus, the text of human suffering that has determined the soteriological goal of Buddhism, which is characterized as to how to obtain release from human suffering itself. Since suffering is a fact of life, so the aim has been to

search for such ways and means by the application of which suffering may be overcome. It is this concern of Buddhism with suffering that is the focus of this book, that is, what basically suffering means to a Buddhist. It is on the basis of this insight of the Buddha that the Buddhist thinkers have attempted to find such a practical framework that would serve that purpose of reaching the transcendent goal of salvation. Whatever the Buddhists have spoken about suffering, it must be seen as a practical device of reaching the goal of salvation.

Deluxe edition in superior binding

Sanskrit-English Dictionary

M. Monier-Williams

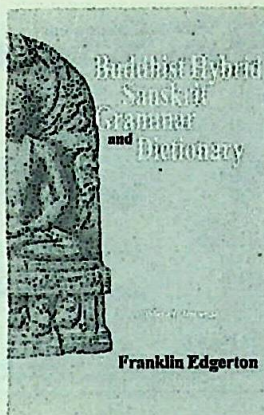
Etymologically and philologically arranged with special reference to cognate Indo-European languages, new edition, greatly enlarged and improved with the collaboration of E. Leumann and C. Capeller

Dy. 4t. 1369p. 2004 Rs 850 [81-215-0200-4]

Buddhist Hybrid Sanskrit Grammar and Dictionary

Franklin Edgerton
Vol. I: Grammar Dy. 4t. 269p.
Vol. II: Dictionary Dy. 4t. 635p.
2004 set Rs 1400
[81-215-1110-0] (for the set)

This is a pioneering work dealing with the description of the grammar and the lexicon of Buddhist Hybrid Sanskrit (BHS). Most of the Buddhist texts available in north India are based on it. It is based primarily on an old Middle Indic vernacular not otherwise identifiable. It contains features which were borrowed from other Middle Indic dialects either originally or in the course of historic development or both. In other words, even its Middle Indic aspects are dialectically somewhat mixed. However, Buddhist Hybrid Sanskrit (BHS) was also influenced extensively



by Sanskrit from the very beginning of the tradition as it has been transmitted to us and increasingly as time went on. Later many products of this tradition have often, though wrongly been called "Sanskrit" without any bearing.

The most striking peculiarity of this language is that from the very beginning of its tradition it was modified in the direction of standard Sanskrit, while still retaining evidences of its Middle Indic origin, in all its texts even the oldest, as shown by our manuscripts and editions.

Sanskritisms are constantly presented cheek by jowl with Middle Indic forms, and often with hybrids which strictly are neither one or other. These Sanskritisms are much too common to be comparable with stray Sanskrit loan words or loan forms which may have been occasionally adopted in many genuine Middle Indic vernacular.

The author has excluded from the grammar and dictionary all forms which are standard Sanskrit, and all words which are used in standard Sanskrit with the same meanings.

Calukya Architecture

Medieval temples of northern Karnataka built during the rule of the Calukya of Kalyana and thereafter, AD 1000-1300

Gerard Foekema

3 vols. Dy. 4t. 857p. with 203 figs. 1184 plates 15 maps
2003 set Rs 8500

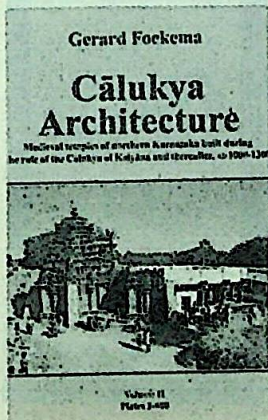
[81-215-1070-8] (for the set)

[81-215-1071-6 (vol. I)]

[81-215-1072-4 (vol. II)]

[81-215-1073-2 (vol. III)]

This three-volume book gives a complete survey of the surviving Hindu and Jain temples in the northern half of Karnataka from the period AD 1000-1300. These temples form a homogenous body of monuments that is one of the most interesting in India. From an architectural point of view it is the most interesting of all, because an important charac-



teristic of Indian temples—their decoration with architecture—is taken to its limits. Nowhere else in India, or for that matter in the entire world, the decoration of architecture with architecture is so abundant and so detailed.

The ambition to be complete required a lot of fieldwork, because about 50 of the 220 monuments included have not been published before. But not only 'new' temples were visited; without exception all temples presented in this book were seen at least once. During each visit many photographs were made. All of the approximately 1400 photographs published in the second and third volumes were made by the author.

In addition to their scholarly value, the present volumes are very valuable for any layman with interest in architecture. This is because the monuments of the period are so extremely interesting for their sophisticated play with architectural elements, and because the photographs are so carefully taken and so instructive. With regard to photographs this book easily surpasses all others on old Indian temples.

Coins of India

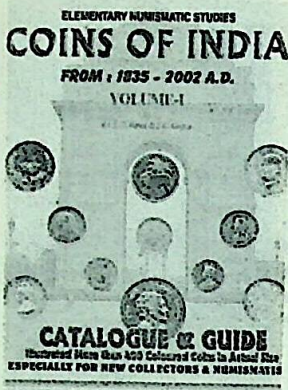
Vol. I: 1835-2002 AD

L.C. Bawa and S.C. Gupta

Dy. 4t. 130p. Catalogue and Guide, ills. with more than 400 coins in actual sizes 2004 Rs 460 [81-215-1131-3]

This Elementary Numismatic Studies, vol. I: *Coins of India, 1835-2002 AD* has been designed for budding collectors and dealers of coins who wish to acquire basic information about coins of this period.

This book has been divided into 4 periods, British India Coinage (East India Company 1835-1857), British India Coin-



age (Uniform Coinage 1857-1947), Coins of Republic India 1950-2002, and Portuguese India 1871-1961.

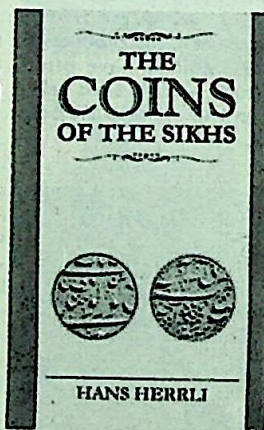
The authors have illustrated 400 coins in actual sizes and colour along with Mint Sets and Proof Sets. The book also has complete details about the Weight, Metal, Purity of Metal, Diameter of Coin, Year of Minting and the Name of Mint with colour photograph of the coin in obverse and reverse sides. The authors have also given the current value of the coins in the numismatic world. There are 15 appendices which give other important information about the coins.

The Coins of the Sikhs

Hans Herlil

Dy. 4t. 314p. with coin ills. 2004 Rs 925 [81-215-1132-1]

The Sikh coinage started in the second half of the eighteenth century, reached its apogee during the rule of Maharaja Ranjit Singh and ended abruptly with the annexation of the Panjab by the British in 1849. Although the Sikhs struck coins in about 20 mints, their coinage remained quite uniform until the end. Their rupees bear religious legends and never mention their issuer, but Amritsar, their main economic and religious centre, produced



the most complex system of mintmarks in modern India. Early observers were often baffled by the first major non-

Mughal coinage of northern India and their descriptions of Sikh coins are commonly full of errors, errors that have all too often survived until today.

In a first part the present book gives a short historical introduction and a general survey of the Sikh coinage. The second part consists of an illustrated catalogue of all the actually known Sikh coin types arranged by mints. Several appendices offer a brief survey of Sikh tokens and medals and a few important numismatic texts in extenso. This book is not only intended as a useful tool for coin collectors, but also as a source of material for historians and students of the economy of the Sikh empire.

The Coins of the Indian Sultanates

Covering the Area of

Present-day India, Pakistan and Bangladesh

Stan Goron and J.P. Goenka

Dy. 4t. 565p. with 3013 coin ills. 2001 Rs 3000

[ISBN 81-215-1010-4]

Companion to North Indian Classical Music

Satyendra K. Sen Chib

Ro. 530p. 2004 Rs 850

[81-215-1090-2]

With growing interest in North Indian Classical music, both in India and abroad, in spite of several books on specific topics which have appeared in recent times, there is a need for comprehensive reference book in English which will give adequate and precise information on various aspects of North Indian or Hindustani classical music at one place. For intelligent readers who wish to know more about it and appreciate it and also to students and practising musicians this *Companion* serves to fill this gap. With more than 1200 entries, this book gives in an intelligible and

straightforward manner information about various ragas of Hindustani music and their scales and performance times, tals used, its structure and ethos, nomenclature and terms in currency; historical back-

ground and development of forms, and various genres and gharanas; biographical notes about the outstanding artists and performers, both vocalists and instrumentalists of the twentieth century besides musicologists of note and information about various musical instruments and their evolution. Notation used in the book is explained in the Preface and in the book itself. Appendices also include a comprehensive list of ragas and their scales, etc. and Discography giving details of cassettes and CDs to facilitate listening to good music, and performances by maestros. This *Companion* should be of interest not only to the general readers but musicians as well, although not necessarily intended for ustads and maestros, both in India and abroad.

Companion to
North Indian
Classical Music



Satyendra K. Sen Chib

Diary of Travels and Adventures in Upper India

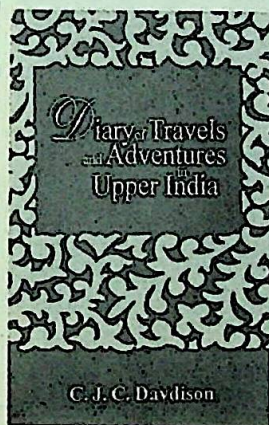
From Bareilly, in Rohilkund, to Hurdwar, and Nahun, in the Himalaya Mountains, with a Tour in Bundelkund, a Sporting Excursion in the Kingdom of Oude, and a Voyage down the Ganges

C.J.C. Davidson

Cn. 726p. 2 vols. 2004

set Rs 750

[81-215-1117-8] (for the set)



C. J. C. Davidson

Enlightening the Listener

Contemporary North Indian Classical Vocal
Music Performance

Prabha Atre

Dy. 168p. with CD 2004 Rs 325 [81-215-0940-8]

A Dictionary of Hinduism
Its Mythology, Folklore and
Development 1500 BC-AD 1500
Margaret and James Stutley
 Cn. 4t. 392p. 2003 Rs 600
 [81-215-1074-0]

This encyclopaedic dictionary has proved indispensable for all those interested in Hinduism, whether specialist, student or general reader.

The dictionary comprises about 2,500 romanised Sanskrit subject-headings with their English equivalents, explanations and etymology. An index of English subjects with Sanskrit equivalents, and an extensive bibliography are appended.



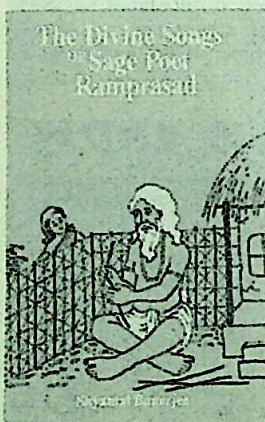
The dictionary indexes and describes the mythology, folklore, religion, philosophy,

literature and history of Hinduism over a period of more than two and a half millennia, thus dispelling many commonly held misguided beliefs. It reveals much of the real significance of Hinduism, which many would say shows an unsurpassed continuity and genius for analysis and synthesis. Initially an attempt to come to terms with man's physical environment and subsequently the mysterious world beyond it, Hinduism recognised energy to be the ultimate source of manifestation, as its horizon expanded. This comprehensive work provides an invaluable survey of the long vista of Hinduism.

The Divine Songs of Sage
Poet Ramprasad
Shyamal Banerjee
 Dy. 300p. 2004 Rs 450
 [81-215-1085-6]

Ramprasad Sen was born in the second decade of the eighteenth century in Halishahar in (then) Bengal. He was a great saint in Shakta cult. But, he was too a natural poet and composer.

The songs are hymns to Goddess Mother Kali couched in rustic words and symbols of everyday life. Yet, most of this symbolism is a rare mosaic of the occult mystery of Tantra-



shastra and carry a double meaning. Thus, flying kites, the blind ox trudging routine endless circles of the village oil-machine (*ghaan*), the small town courtroom, the sailing craft of life—are all symbols of the highest mystic Shakta worship of Goddess Durga or Kali (Mahashakti).

The English rendering aims to echo the nuances of the original in its threefold uniqueness: (a) simplicity and rustic symbols, (b) their inner spiritual mystique, and (c) muse and rhymes. The volume will treat the English speaking world to a taste of this rare Indian spiritual songs and poetry.

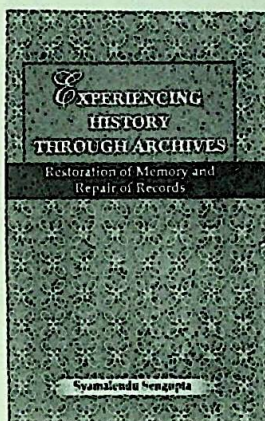
Vastu-Sastra by D.N. Shukla

Vol. I: Hindu Science of Architecture (Engineering, Town Planning, Civil Architecture, Palace Architecture, Temple Architecture and an anthology of Vastu-laksanas) Rs 750 [81-215-0611-5]

Vol. II: Hindu Canons of Iconography and Painting (with an anthology of Pratima-laksana and Citra-laksana as well as an outline history of Indian painting, archaeological and literary) Rs 750 [81-215-0612-3]

**Experiencing History
Through Archives**
Restoration of Memory and
Repair of Records
Syamalendu Sengupta
Dy. 176p. 2004 Rs 350
[81-215-1161-9]

Government records, papers of eminent persons, business records, Institutional papers, photo and oral archives and similar other historical records constituting documentary heritage of a people are capable of transposing the scholars, students and users of history in those heritage days which can be felt, touched and experienced. Heritage is also experienced through monuments, historic buildings, museum objects and artefacts, but documentary heritage through archives is not as popular as monuments and museum ob-



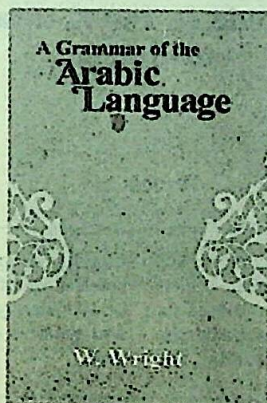
jects are, though it is put into use by governments, business houses, institutions and scholars.

The present work, therefore, focuses on archives, its definition, connotation, classification and arrangement. It also

deals with institutional archives like the Indian Imperial record department now the National Archives of India. How the keepers of records of the Raj experienced British Indian history through the archives has been discussed as well. The role of the Indian Imperial archives in shaping the Indian historiography and historians like Sir Jadunath Sarkar, Professor Kalikaranjan Qanungo, Dr. R.C. Majumdar, Professor Nilakanta Sastri and others has been chronicled in this book.

Keeping archives for historians and scholars demands their scientific preservation and protection from theft, insects, humidity, acidity and pollutants. This aspect of care and repair of records has been discussed in details in one easy-to-understand chapter written by a conservation expert.

**A Grammar of the Arabic
Language**
Translated from the German
of Caspari and ed. with
numerous additions and
corrections
W. Wright third ed. rev. by
W. Robertson Smith and
M.J. De Goeje
Dy. 806p. 2004 Rs 695
[81-215-1136-4]



Dr. Wright's translation of Caspari's *Arabic Grammar* first appeared in 1859. Since that time it has been thoroughly revised and enlarged, and has become the standard authority. Volume I contains sections on orthography and pronunciation, on the verb, the noun and adjective, on numerals, prepositions, adverbs and conjunctions. Volume II deals with syntax and prosody.

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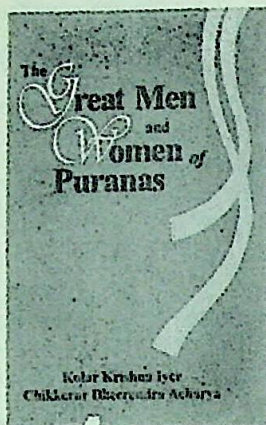
Dy. 4t. 880p. 2003 Rs 600 [81-215-0283-7]

Great Men and Women of Puranas

Kolar Krishna Iyer and Chikkerur Dheerendra Acharya
Dy. 124p. 2003 Rs 225
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The saints and sages in our Puranas have left a rich spiritual and moral legacy as to how to cultivate devotion, acquire spiritual knowledge and become true devotees of the Lord of the universe by self-sacrifice, adherence to truth, justice, equality, compassion and love towards all living beings irrespective of caste and creed and mild or wild animals.

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of Puranas? because as Dr. S. Radhakrishnan, the great philosopher, statesman and

the former president of our country has observed:

"We do not realise adequately to what extent our minds are moulded by the books we read especially in youth.

"When we read classics, our minds become dyed to their thoughts. Great books foster the psychological health of the reader. They induce in us largeness of mind and normative vision. They give us moral contentment."

Details of lives of great men and women of Puranas which are scattered in the eighteen Puranas and the great Epic, the *Mahabharata*, are culled and knit together in these biographies.

Guide to the Ajanta Paintings

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Monika Zin

Dy. 4t. 43p. 264 line drawings 2003 Rs 425
[81-215-1084-8] (PB)

Guide to the Ajanta Paintings

Monika Zin

The paintings in the Buddhist cave monasteries of Ajanta (first century BC and fifth century AD) convey unique insights into the life and beliefs of ancient Indians. Alongside the paintings of Buddhist legends, which aimed to convey Buddhist ethics, the caves also contain scores of non-narrative paintings. Many of them depict the Buddha, the

Bodhisattvas, or other Buddhist themes, but the greater portion is made up of images that are only loosely connected to the Buddhist

faith: they show lucky charms and auspicious scenes from the worlds of the genies and gods, who showered humans with material wealth rather than assisting them on the path to Nirvana.

The book presents line drawings of many of these devotional and

ornamental paintings, together with brief summaries of their interpretations. On the basis of literary references, many of the scenes and symbols are identified here for the first time.

Also published

Vol. 1

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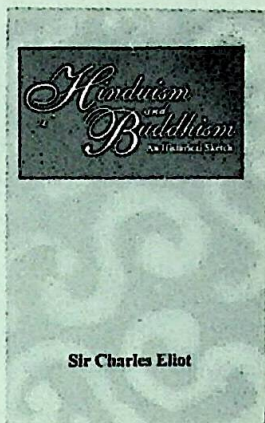
Dy. 4t. 124p. with 58 line drawings 2000 Rs 350

Hinduism and Buddhism**An Historical Sketch****Charles Eliot**

3 vols. Dy. 1300p. 2003 set
Rs 1800
[81-215-1093-7] (for the set)

Hinduism and Buddhism provides a vivid historical sketch of the Hindu and Buddhist religions, an immense subject.

In his introduction Sir Charles Eliot points to the real foundation of Indian thought: 'Here more than in any other country the national mind finds its favourite occupation and full expression in religion. This



quality is geographical rather than racial, for it is possessed by Dravidians as much as by Aryans. From the Raja to the peasant most Hindus have an interest in theology and often a passion for it. Few works of art or literature are purely secular: the intellectual and aesthetic efforts of India, long, continuous and distinguished as they are, are monotonous inasmuch as they are almost all the expression of some religious phase.'

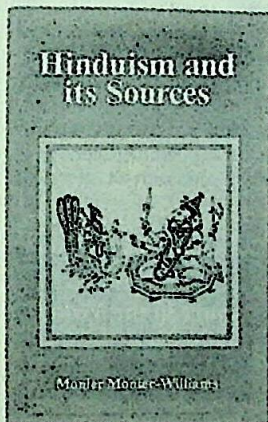
The release of this eminent book is an important event which will be welcomed by all who are concerned with Hindu and Buddhist religion and thought.

Hinduism and Its Sources**Monier Monier-Williams**

Dy. 208p. 2003 Rs 295

[81-215-1053-8] (PB)

This is a text of great historical significance, in that it not only describes the essential elements that are constitutive of Hinduism, but also points out the underlying spirit of unity which, in the midst of diversity of races, languages and social usages, has enabled Hindus to survive all the external invasions and historical upheavals. It is this spirit of unity that has enabled Hinduism to be inclusive, tolerant and



comprehensive. Starting from the Veda, Hinduism has ended embraces something from all religions, thereby enabling its followers to follow the path of salvation that suits them the best. As a consequence of this comprehensiveness, Hinduism contains all those essential material and spiritual, esoteric and exoteric, subjective and objective aspects that make religion meaningful and authentic. Thus Hinduism lays equal emphasis on the spiritual paths of action, knowledge and devotion. It is this comprehensiveness of Hinduism that marks this book.

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History of Pilgrimage in Ancient India, AD 300-1200
Samarendra Narayan Arya
 Dy. 286p. with 6 maps 2004
 Rs 550 [81-215-1124-0]

The book outlines the origin and development of the practice of pilgrimage in India between AD 300 and 1200 and draws extensively on epigraphic and literary data particularly the Puranic corpus to delineate the growing popularity of the ritual, spatially and chronologically.

Viewing religion as part of the social process, it seeks to explore linkages between new religious trends and changes taking place in the material conditions of life. Although there are a few references to pilgrimage centres in inscriptions of the early second century, the number of these destinations rapidly multiplied from the fourth-fifth centuries, coinciding meaningfully with widespread decay and deser-

History of Pilgrimage in Ancient India AD 300-1200

Samarendra Narayan Arya

tion of urban places.

In an age of political disintegration and social insularity religious congregations served as the nucleus of cultural bonding. Alongside of decaying towns cult-sites relating to forests, hill tracts, deserts, river banks, sea-coasts, crossroads all surfaced as pilgrimage centres of some sort, with an attendant

increase in the number of myths and legends sanctifying these places with the emergence of temple as the focal point of social processes, even large villages and marginal political centres also emerged as places of pilgrimage.

A thrust area of the ritual was the changing nature of the gift-exchange system. Gifts, largely agricultural goods and inputs during the Gupta and post-Gupta times were necessary if one wished to acquire religious merit and drive away the impurities of deeds and thoughts entailing loss of social status. Charities, performed at the sacred places, were considered all the more beneficial.

The idea, that religious merit ensured a comfortable after life and that dying in places sanctified by gods and god-men brought instant religious merit, encouraged the practice of committing self-immolation at the holiest of pilgrimage centres.

Indian Alchemy: Soma in the Veda
S. Kalyanaraman
 Dy. 346p. 2004 Rs 650
 [81-215-0880-0]

The book is an epoch-making work—a paradigm-shift in Vedic studies—which identifies *soma* as electrum (gold-silver metallic compound). *Soma* is referred to in the *Rigveda* as the soul of the *yajna* (*atmaya-nasya*). The path-breaking identification is based on textual evidence and a penetrating analysis of the Indian alchemical tradition, spanning nearly five millennia.

The author is also the discoverer of the integrating role played by the mighty Sarasvati

Indian Alchemy: Soma in the Veda

river adored in the *Rigveda* as the best of mothers, best of rivers and best of goddesses. Sarasvati and *soma* are no

longer mythology but relevant to present-day children, respectively, as the repository of groundwater sanctuaries in north-west India and the metallurgical tradition starting with the Bronze Age civilization, c. 3000 BC.

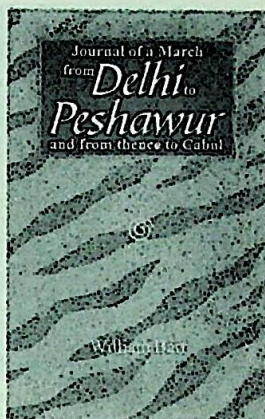
Sarasvati and *soma* are the symbols of the great Indian traditions of *devi* worship and personification and deification of natural, material phenomena. The *thirthas* along the rivers are reminders of the critical nature of water management problems all over India and *soma* as an integral part of the *yajna* process, is the embodiment of the scientific, technological and materialist, temper of ancient India.

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Delhi to Peshawur and from
thence to Cabul**

with the mission of Lieut-
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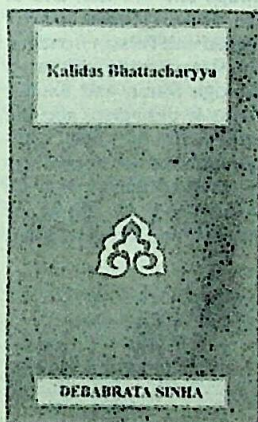
Dy. 252p. 2003 Rs 350
[81-215-1095-3]



Kalidas Bhattacharyya

Debabrata Sinha

Dy. 184p. 2003 Rs 350
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osophers who built up the
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"An account is also given of the Afghan troops and soldiers as I saw them at Kandahar, Farah, and Herat; of the Persian

troops and officials; and of the various tribes on the Afghan and Persian frontiers. The state of trade with Persia through Sistan and Bandar Abbas is described, and the question of the disappearance of hereditary chiefs and of the power of the priesthood in Persia is entered into; as well as that

**Khurasan
and
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of the difference in the number of native followers in India and in Russia; the different modes of life in India and in Central Asia; the contrast between the employment of natives in the army and in the civil administration of the country under the British Government in India and the Russian Government in Central Asia, and various other subject connected with India."

"The proposed junction of the Indian and Russian railways is also discussed."

"The shrine of Imam Raza and the history and antiquities of Mashhad, Nishapur, and other places, the tomb of Umar Khayam, and the turquoise mines at Madan are described; and a general account is given of the people I saw and the life I led during the three years I held charge of the office of agent to the Governor-General of India and H.B.M.'s Consul-General at Mashhad."

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According to the Ancient texts and Monuments of India

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2003 Rs 625

[81-215-1069-4]

**THE
Life
OF THE
Buddha**

According to the Ancient texts
and Monuments of India

*A. Foucher*

Translated by Simone Brangier Boas

Like many other religions of the world, Buddhism arose from the teachings of one man: in this case, Prince Siddhartha of Kapilavastu, later called Sakyamuni or Gautama. This book, turning to Buddhist scriptures and artistic monuments for its sources, presents the story of his life, so nearly as the facts can be determined, in a judicious, straightforward narrative designed for Western readers. While it does not accept the pious myths and

supernatural events as necessarily true, and does not accept to explain the nuances of Buddhist doctrine, it pays adequate attention to their place in the Master's career. The result is a volume of great

interest to all concerned with the development and influence of Eastern thought and culture.

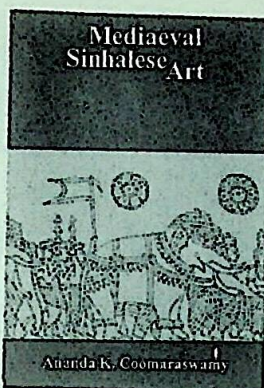
Here are the details of Siddhartha's life: his birth in the sixth century bc and his upbringing in luxury; his religious conversion; his seven years of wandering and seeking before he found Enlightenment; his subsequent career as teacher of many disciples and as founder of the Buddhist Order. Here are the miracles and the preachments, sympathetically presented against a panoramic background of Indian life and thought in that far-off time. Here too are the basic tenets of Buddhism, neither attacked nor defended but set forth with clarity, fairness, and proportion. Here, in short, is an excellent introduction to the Buddhist world.

Mediaeval Sinhalese Art

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Ananda K. Coomaraswamy

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based upon the traditions of Indian art and craft. Sinhalese art is essentially Indian, but possesses this especial interest, that it is in many ways of an earlier character, and more truly Hindu—though Buddhist in intention,—than any Indian art surviving on the mainland so late as the beginning of the nineteenth century. The minor arts, and the painting, are such as we

might expect to have been associated with the culture of Asoka's time, and the builders of Bharat.

The period dealt with I have called Mediaeval; but it must be understood that changes of style in decorative art take place comparatively slowly, and that it is generally impossible to say at a glance whether a given piece of work be of the sixteenth, seventeenth, eighteenth century, or even older or later. Most of the specimens here figured or described date from the latter part of the eighteenth century. Mediaeval conditions survived in full force until the British occupation of Kandy in 1815, and what is actually described in this book is the work of Sinhalese craftsmen under mediaeval conditions, mainly as these survived in the eighteenth century, and, in a less degree, even to the present day.

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Vol. I: Establishment and Stagnancy Dy. 542p. [81-215-1112-7]

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This brief survey of the activities of the French East India Company in India, based principally on the unpublished factory records of the French archives, deals with their problems, their linkages with the mercantile groups and their relation with the local rulers.



Starting with their arrival at Surat in 1666, this study close with the occupation of Delhi by Nadir Shah in 1739, which marks the change of the attitude of the European powers including the French

towards the Mughal Empire. However this work tries to give a total appraisal of the activities of the French and not their commerce only thus trying to understand the perception of the French in India, revealing in turn the changing Indian politico-economic situation.

The fortune of the French in India declined from the end of the seventeenth century but considerably improved with the formation of another Company in 1719. New factories were established at Mahe, Karikkal and Patna. By 1730s, the investment of the Company touched the English investment in Bengal where the activities of Dupleix, narrated here from his unpublished private letters, shows the rising commerce and the increasing aggressive attitude of the French.

The New Tibetan-English Dictionary of Modern Tibetan

Edited by Melvyn C. Goldstein et al.

Dy. 4t. 1214p. 2004 Rs 1200 [81-215-1138-0]

The New Tibetan-English Dictionary of Modern Tibetan surpasses existing dictionaries in both scope and comprehensiveness. Containing over 80,000 lexical items used in political, social, economic, literary, and scientific discourses, this invaluable sourcebook includes the tens of thousands of new words that have been coined or that have come into

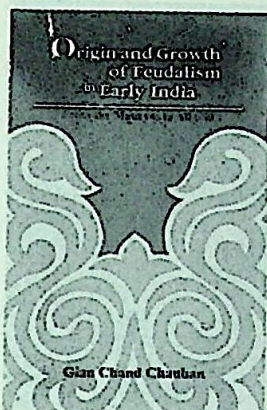


use since Tibet was incorporated into the People's Republic of China in 1951. The dictionary includes lexical items characteristic of the special written genre employed by Tibetan government officials up to 1959 but also lists new terminology used in the Tibetan exile communities in South Asia. It contains both the core lexical terminology found in everyday life and standard modern writing and many proverbs and sayings that appear frequently in contemporary literary materials. All entries include spoken pronunciation, and the dictionary provides thousands of illustrative sentences.

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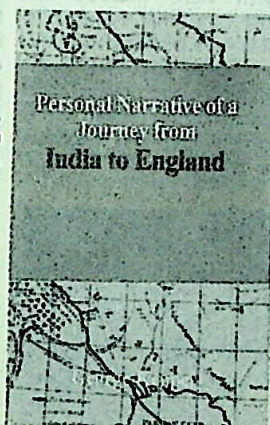
Origin and Growth of Feudalism in Early India
 From the Mauryas to AD 650
Gian Chand Chauhan
 Dy. 190p. 2004 Rs 300
 [81-215-1028-7]

This work analyses the origin and growth of feudalism, and deals with the political, economic and social aspect of Indian feudalism. This period saw origin and growth of feudalism. It referred the division of society into social estates, privileges for the nobility, closed economy, the dominant position of landed aristocrats, all



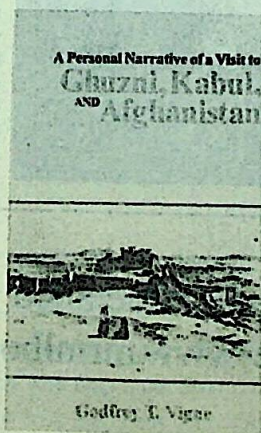
that hampered the movement of society forward and restricted the development of town and trade. The Indian form of feudalism have been treated on the basis of history of ancient India. The complexity and variety of life in feudal society has been shown, fundamental concepts offered, and the basic patterns of the development of the socio-economic and political formation of feudalism explained. This work would be of great interest to the historian of Ancient Indian History and the researchers who are interested in the study of feudalism.

Personal Narrative of a Journey from India to England
George Keppel
 Dy. 690p. 2 vols. 1 map 2 col. frontispiece 2004 set Rs 1200
 [81-215-1113-5] (for the set)



George Thomas Keppel (1799-1821), who became the sixth Earl of Albemarle in 1851, was an aide-de-camp to the British governor general in India from 1821 to 1823, when he was given leave to return home overland. Along the way he visited the ruins of Babylon and the court of Teheran, Persia; and he passed through numerous little-known areas of Turkey and Russia.

A Personal Narrative of a Visit to Ghuzni, Kabul, and Afghanistan
 and of a Residence at the Court of Dost Mohamed with Notices of Runjit Sing, Khiva, and the Russian Expedition
Godfrey T. Vigne
 Dy. 229p. with 7 duotones 9 b&w line drawings 2004
 Rs 425 [81-215-1133-X]



plates include views of Attok, Tukt-i-Sullman Mountain, Ghuzni, Kabul, portraits.

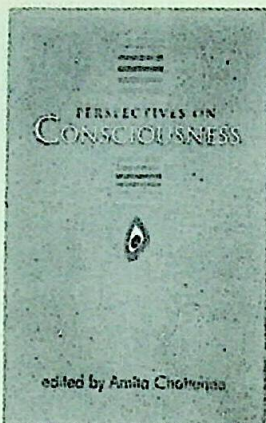
An account of a journey undertaken in 1836; the author set out from India with the aim of reaching Kabul. His impressions of Kabul and its inhabitants are described in detail, including his attendance at several receptions held by Dost Mohamed. On his way back to India, the author encountered Runjit Sing, a powerful Sikh ruler, and he gives an account of his interviews with him at various camps in the Punjab. The appendix includes a vocabulary of Afghan.

The author describes the peoples in the area, their customs, horses, music, politics, superstitions, religion, agriculture, military, etc., as well as the events that were so important to British foreign policy. The

Perspectives on Consciousness

Edited by *Amita Chatterjee*
Dy. 222p. 2003 Rs 300
[81-215-1081-3]

Consciousness has remained an enigma even after close scientific scrutiny. Last two decades of the twentieth century, therefore, witnessed an explosion of interest in consciousness. Lack of consensus about the nature, definition and taxonomy of consciousness and lack of conviction about the adequacy of the reductive methodology have led scholars from different disciplines to study this multi-dimensional phenomenon from perspectives of their own. This volume is a collection of essays focusing on ontological, epistemological, semantic and methodological debates from philosophical and scientific



perspectives. The issues dealt with here include the following: What is consciousness—a substance, a state or a process? Is consciousness subjective and private? Does consciousness, mean something unitary and indivisible or is it a cluster concept?

What constitutes the core of consciousness—representation or experience? What is the hard problem of consciousness and how to solve it? Who will have the last word on consciousness—philosopher, physicist, psychologist or neurobiologist? Is it possible to have a unified theory of consciousness and how to go about it?

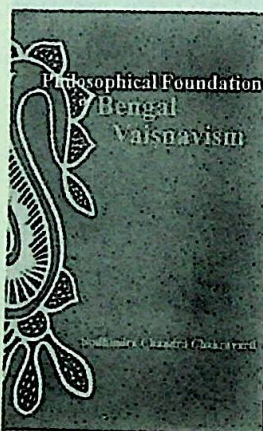
The unique feature of this volume is the inclusion of articles on classical Indian theories of consciousness analysed from the contemporary point of view by very competent scholars.

This collection is meant for both scholars and general readers. Rich information content of the volume will be particularly useful to students and researchers in Philosophy of Mind and Consciousness Studies.

Philosophical Foundation of Bengal Vaisnavism

(A Critical Exposition)
Sudhindra Chandra Chakravarti
Dy. 452p. 2004 Rs 550
[81-215-1131-3]

This is an original work by an eminent teacher of Philosophy and Religion who can present the best results of Indian and



Western scholarship and evaluate them in the light of unbiased insight.

The chapters on comparison of Bengal Vaisnavism with Christianity and Existentialism are highly stimulating.

The book is indispensable to those advanced students of oriental philosophy and religion who are devoted to research work, since no knowledge of oriental philosophy and religion will be complete without a clear understanding of Vedanta and the different types of Vaisnavism.

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The Philosophy of Bhagavadgita

A Study based on the Evaluation of the Commentaries of Samkara, Ramanuja and Madhva

S.M. Srinivasa Chari

Dy. 325p. 2004 Rs 575 [81-215-1101-1]

This scholarly work presents a comprehensive and authentic exposition of the philosophy of the *Bhagavadgita* as enshrined in the original text by according due consideration to the commentaries of Samkara, Ramanuja and Madhva. In the first part of the book, Dr. Chari makes an indepth study of the selected verses from each *adhyaya* and discusses their philosophical implications with particular reference to the Vedanta doctrines and connected issues advanced by the

The Philosophy of Bhagavadgita

S.M. Srinivasa Chari

commentators while interpreting the crucial verses. This analytical and comparative study helps to understand how some of the basic tenets of Vedanta embedded in the *Gita* are explained differently by the commentators and also to assess the extent

to which these are actually reflected in the original text. In the second part, the author has attempted to consolidate the various philosophical, theological and ethical ideas scattered all over the *Gita* and reconstruct them into coherent doctrines under three broad headings: *Tattvas* covering *Paramatman*, *Jivatman* and *jagat*, *sadhana* comprising *karma-yoga*, *janana-yoga* and *bhakti-yoga*, and *parama purusartha*. In the final chapter, Dr. Chari examines dispassionately the views of the commentators on these theories and comes to the conclusion with sufficient textual authority that some of the tenets of Samkara and also Madhva do not fully conform to the teachings of the *Gita*. This book, which is the first of its kind, throws new light on the philosophy of the *Gita*.

Prasada Mandana of Sutradhara Mandana

Sanskrit text and English translation with notes and glossary

Raghunath Purushottam Kulkarni

Dy. 219p. with 69 b&w ill. 2004 Rs 525 [81-215-0961-0]

The *Prasada Mandana* is a treatise on Indian architecture, written by the famous engineer (sutradhara) Mandana. He has constructed many monuments, the tower of glory (*kirtistambha*) at Chitor being one of them. He was the engineer

Prasada Mandana of Sutradhara Mandana

Sanskrit text and English translation with notes and glossary

Raghunath Purushottam Kulkarni

in the employ of Rana Kumbha of Chitor.

The present book is the English translation of this treatise which is in Sanskrit. It contains information on different levels of elevation like basement, wall, tower, finial and flag, of a Nagara-cchanda class of temples. As Mandana himself states, most of the information is culled from the encyclopaedic treatise *Aparajitapreccha* written by Bhuvana-devacarya. Copious notes added from the material of this treatise. Many explanatory figures enhance the value of the book.

Our Bestsellers

The Atharvaveda, Sanskrit text with Eng. trans. *Devi Chand* Rs 700 [81-215-0172-5]

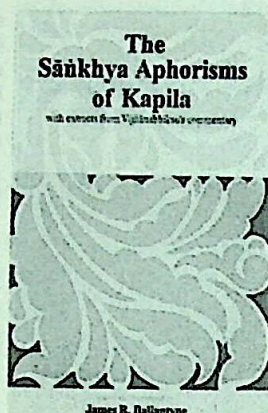
The Samaveda, Sanskrit text with Eng. trans. *Devi Chand* Rs 350 [81-215-0199-7]

The Yajurveda, Sanskrit text with Eng. trans. *Devi Chand* Rs 425 [81-215-0294-2]

The Sankhya Aphorisms of Kapila

with extracts from
Vijnanabhikṣu's Commentary
James R. Ballantyne
Dy. 8vo. 274p. 2003 Rs 400
[81-215-0983-1]

Traditionally and historically it is affirmed that Kapila is the real founder of the philosophical school known as Sankhya, or Enumeration. The school is so termed on account of it having given rise to twenty-four categories of existence or what may be called evolutes. Prior to Kapila, Indian philosophical scene was in a state of diffusion, in that the Sankhya elements of thought were scattered in various Upanisadic texts, which meant no systematic presentation existed insofar as philosophical reflection was concerned. The task of giving a systematic



shape to philosophical reflection fell upon Kapila, which he accomplished with dexterity in his aphorisms. Kapila accomplished this task by synthesizing the scattered elements of philosophical reflection as well as by giving birth to technical terms that

would give appropriate expression to the problems of ontology and epistemology. In this way Kapila laid the proper foundation for the future development of Indian philosophy, which with the passage of time, found its proper expression in such diverse schools of thought as Vedanta and Tantrism.

The present translation of Aphorisms of Kapila by J.R. Ballantyne is so rendered as to make it possible for an average reader to understand the complex thought structure of Sankhya philosophy in a language that is easy and graspable. It will be of great help to those who are desirous of knowing not only the historical background of Indian thought, but also want to know as to how existential questions of life and death have been tackled.

Sanskrit Grammar

Including both the Classical Language, and the older Dialects, of Veda and Brahmana

William Dwight Whitney
Dy. 578p. 2004 Rs 425
[81-215-1119-4] (HB)
Rs 225 [81-215-1120-8] (PB)

This *Sanskrit Grammar* is planned on different model from those existing already. The



objects in preparing this grammar were to make a presentation of the language as they show themselves in use in the literature and as they are laid down by the native grammarians. The grammar also includes the forms and constructions of the older languages as found in the Vedas and the Brahmanas. The author has also made use of other Vedic texts and various works of Brahmana period, both in printed and in manuscript form.

The Development of Hindu Iconography

Jitendra Nath Banerjee

2002. Ro. 692p. with 49 b&w ills. fifth edition Rs 895 [81-215-0069-9]

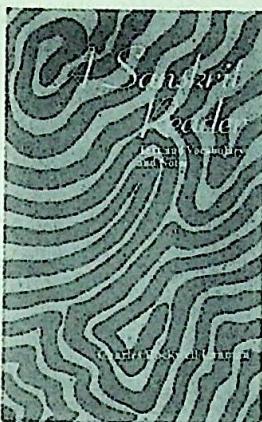
A Sanskrit Reader

Text and Vocabulary and Notes
Charles Rockwell Lanman
 Dy. 418p. 2004 Rs 395
 [81-215-1126-7] (HB)
 Rs 250 [81-215-1127-5] (PB)

The *Reader* is designed to serve as an introduction to the subject for the students and to provide knowledge of Sanskrit to the teachers of high schools, academies and college.

The work helps to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family. It also keeps to save the literature from undue depreciation and from exaggerated praise.

The author has made selections from various Sanskrit writings keeping two aims in mind:



firstly to provide abundant material for thorough drill in the language of classical period; and secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brahmana and Sutra best suited for beginners.

Among the Vedic hymns (or

Mantra material) are, first, some of the easiest; then some taken into account of their poetic or dramatic merit, or their ethical interest and finally some taken because of their historical importance. For the most part, a repetition of the hymns given by Delbrück and Böhtlingk in their chrestomathies have been avoided. The Brahmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras. The selections from the Grihya-sutras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. Care has been taken that all the stanzas here cited by their first words should be given in full among the selections of the hymns.

The *Reader* is made a companion-volume to Whitney's *Sanskrit Grammar*.

Sultanate Architecture of Pre-Mughal India

Elizabeth Schotten Merklinger
 Dy. 4t. 186p. with 188 ills. and 23 plans 2004 Rs 950
 [81-215-1088-0]

The Mughals ruled a united north India for over three centuries, but the roots of the glorious monuments they built are found in earlier provincial styles of architecture. In this richly illustrated work, Dr. Elizabeth Schotten Merklinger presents the first comprehensive study of the architecture of the Sultanate period. During the pre-Mughal centuries provincial Islamic styles of architecture developed, some of great importance and originality, each a spontaneous movement arising from its respective rulers and the desire to express particular aesthetic ideals. Many factors influenced these regional

Sultanate Architecture of Pre-Mughal India

Elizabeth Schotten Merklinger

styles, the most important being the indigenous arts prevailing in the region prior to Islam, the technical ability of the craftsmen, the climatic conditions and the strength of the bond each province had with the capital, Delhi.

In *Sultanate Architecture of*

Pre-Mughal India Elizabeth Schotten Merklinger traces the architectural development of each Sultanate. She shows that each provincial style is a synthesis between opposing spiritual and aesthetic concepts faced by the early Muslims in India. No where else in the Islamic world was the clash of values more pronounced. But it is precisely these counteracting forces which released the enormous energy that resulted in the construction of the splendid monuments of the Mughal age.

This book evolved out of a series of lectures of Indian Islamic architecture given at the Oriental Institute, Oxford, in 1991. There has been no update on Indo-Islamic architecture since the definitive work, Percy Brown, *Indian Architecture* (Islamic Period), Bombay, 1956, reprinted 1968.

T.R.V. Murti*Harold Coward*

Dy. 148p. 2003 Rs 275

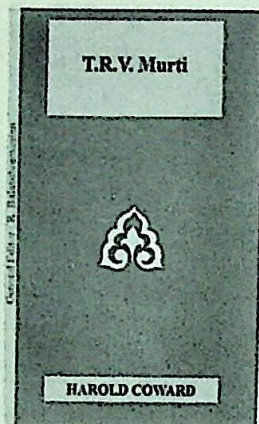
[81-215-1077-5]

(The Builders of Indian
Philosophy Series)

T.R.V. Murti was an original and leading thinker among the Indian philosophers of the twentieth century. He had a brilliant philosophical mind, a love of analysis and argument, and a respect for texts, especially the ones with which he disagreed, as seen in his most important book,

The Central Philosophy of Buddhism. With both traditional "Shastri" training and a Western style Ph.D., Murti was able to bring both strengths to his writing and teaching. Murti knew everything by heart, all the Sutra texts, the Upanisads and other philosophical classics,

Panini's grammar, and Patanjali's "Great Commentary" and other core texts. Upon that foundation, he evaluated doctrines and ideas. Though a philosopher of the classical type, he was also alive to the latest philosophical currents of his day and effectively related the wisdom of



traditional teaching to contemporary questions. It was this last quality that made him a most sought after teacher by students from around the world. Murti spoke with such eloquence and authority that few would dare to interrupt him. He represented the best of the Indian philosophical tradition to the world through his teaching at places such as Oxford, Copenhagen, Harvard, Hawaii, and McMaster University in Canada. This book offers an overview and assessment of Murti's scholarship on Buddhism in its Brahmanical context, Advaita Vedanta and Buddhism, Philosophy of Language and Philosophy of Spirit. The book begins with a biography of Murti and a discussion of the philosophical influences upon him. Also included is a complete list of Murti's writings.

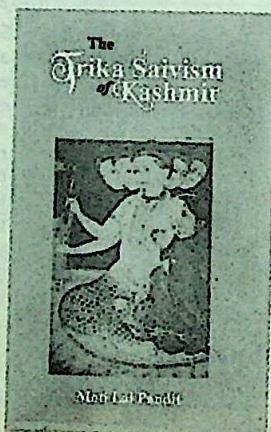
The Trika Saivism of Kashmir*Moti Lal Pandit*

Dy. 378p. 2003 Rs 550

[81-215-1082-1]

The Importance of Kashmir Saivism lies in the fact that an independent school of Saivism, with its own specific ethos and orientation, emerged from the soil of Kashmir during the eighth century of our era, which till the end of twelfth century made great strides both philosophically and theologically. The type of Saivism that emerged during the eighth century is deeply rooted in the religious outlook of Tantrism. It is the Tantric religious outlook which has served as the

substratum for the flowering of various schools of Saivism, and which ultimately terminated in the rise of such



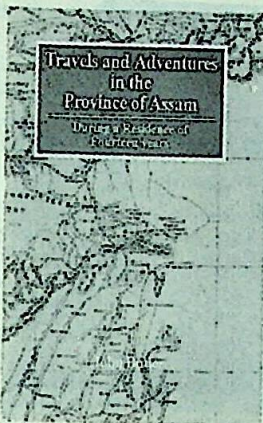
philosophical schools as the Spanda and the Pratyabhijna.

The author of the book has made every attempt at explaining as comprehensively as possible the complex theoretical thinking of the Trika. The Trika, although non-dualistic in orientation, does not obliterate the existence of the person, and that is why it accepts Reality as being of the nature of I-consciousness. According to Trika, Reality is both *prakasa* and *vimarsa*, and so the world we live in is an actual manifest condition of the Absolute. Also its theology of divine *kenosis* discloses that God is not far away from us, but as light of consciousness constitutes our essential nature.

Travels and Adventures in the Province of Assam

During a residence of fourteen years
John Butler
 Dy. 272p. 2 maps 8 duo
 tone ill. 2004 Rs 450
 [81-215-1105-4]

This work is a sequel to 'A sketch of Assam' and describes the habits, customs and manners of the remaining wild tribes of the hills, viz., Angahmee, Nagahs, Kookies, Meekirs, and Rengma Nagahs, with whom a lengthened



residence rendered the author intimately acquainted.

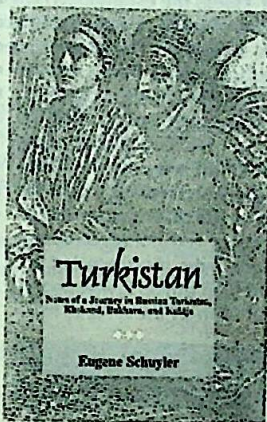
The adventures and travels will also illustrate the life of an officer in the civil employ in Assam. The work concludes with a statistical account of the amount and mode of realizing the revenue, and the physical and moral condition of the people of the district of Now-gong.

Turkistan

Notes of a Journey in Russian Turkistan, Khokand, Bukhara, and Kuldja

Eugene Schuyler 2 vols.
 Dy. 423p. + 473p. with maps
 and ill. 2004 set Rs 1400
 [81-215-1107-0] (for the set)

Eugene Schuyler, who was Secretary of the American Legation at St. Petersburg, travelled extensively in Russian Central Asia and provides in this monumental work an exceptionally detailed description of the re-



glions through which he travelled. He gives accounts of the economic, political and religious and social conditions, as well as detailed descriptions of places of worship, habits of dress and local languages. "The chief aim of my journey in Central Asia was to study the political and social condition of the regions which had been recently annexed by Russia, as well as to compare the state of the inhabitants under Russian rule with that of those still living under the despotism of the Khans."

Vedānta-Pārijāta-Saurabha of Nimbarka and Vedānta-Kaustubha of Srinivasa
 (Commentaries on the Brahma-Sūtras)

Roma Bose

Vols. 1-2: translated and annotated Dy. 892p.

Vol. 3: Doctrines of Nimbarka and his followers, expounded Dy. 324p. 2004 set Rs 1450
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Nimbarka's commentary on the *Brahma-Sūtras* known as the *Vedānta-Pārijāta-Saurabha*, and

Vedānta-Pārijāta-Saurabha of Nimbarka and Vedānta-Kaustubha of Srinivasa
 (Commentaries on the Brahma-Sūtras)

English Translation

Translated and Annotated by
Roma Bose

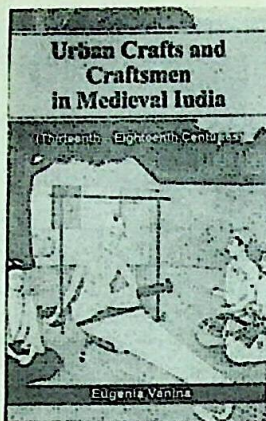
that of his immediate disciple Srinivasa styled the *Vedānta-Kaustubha* are the chief works of the school of philosophy associated with the name of Nimbarka. The latter is not, however, a mere commentary on the former, as is sometimes wrongly supposed, but a full exposition of the views expressed in the *Vedānta-Pārijāta-Saurabha* which is very terse and concise and is not always clear. Both the treatises are therefore essential for the proper understanding of the doctrine of Nimbarka.

Urban Crafts and Craftsmen in Medieval India (Thirteenth-Eighteenth Centuries)

Eugenia Vanina
Dy. 224p. 2004 Rs 350
[81-215-1083-X]

Urban Crafts and Craftsmen in Medieval India (Thirteenth-Eighteenth Centuries) discusses the development of non-agricultural production in pre-colonial Indian cities. The author's purpose is twofold: firstly, to analyse the technological, organisational and social evolution of urban crafts in medieval India along with the economic and socio-political atmosphere in which this sphere of production existed and, secondly, to compare the above-mentioned processes with their counterparts in other medieval societies, especially the better known European ones, and thus ascertain the level that India had achieved in this sphere by the beginning of colonial era.

Research material collected from various types of sources



allows the author to critically re-assess the established notions of medieval Indian crafts as artistically exquisite but technologically backward and organisationally primitive. Comparative study of "stagnant" medieval Indian crafts vis-à-vis "progressive," European ones makes it possible to realise that in some industries or technological operations India did really lag behind, on others it was ahead, but all in all the level of tech-

nology and organisation achieved by urban industries of medieval India was approximately equal to what Europe had during the craft and even early stage of manufactory period. As far as general socio-political conditions are concerned, this juxtaposition, however, is not wholly favourable for India.

No study of medieval crafts will be adequate if the researcher concentrates exclusively on technology, forms of organisation and economic relations, but forgets the people who were involved in these activities. Bearing this in mind the author undertakes the reconstruction of medieval craftsman's socio-psychological profile and tries to denote the main features of his world outlook.

The book may be of interest to the scholars and students of medieval Indian history, especially its economic, social and cultural aspects, and to all those who, in their thoughts and researches, try to situate medieval India in world history.

Vintage Tabla Repertory

Drum Compositions of North Indian Classical Music accompanied with Two Compact Discs

Gert-Matthias Wegner

Dy. 4t. 560p. 2004 Rs 1800
[81-215-1042-2]



This is a book for tabla-players and those who want to learn more about North Indian drumming. For the first time the hitherto unpublished repertoire of the Lalitana *gharana* of Ustad Munir Khan is unlocked for the tabla-playing world. Now students of tabla have access to the untold treasures of this exclusive heritage which was available only to initiated disciples.

Based on his twenty-four years of apprenticeship with

the late tabla virtuoso, Pandit Nikhil Ghosh, the author presents his entire repertoire of traditional tabla compositions in a meticulously transcribed and annotated form, along with recorded examples

on CD. The accompanying text gives a wealth of information, explanation and helpful advice.

Having learnt from Pandit Jnan Prakash Ghosh, Ustad Amir Hussian Khan and Ustad Ahmedjan Thirakwa, Nikhil Ghosh inherited a choice repertoire of tabla compositions from the traditions of Delhi, Ajrada, Lucknow, Farukhabad, and Punjab. Many more delightful pieces were added by the two great composers, Amir Hussian Khan and Jnan Prakash Ghosh. Nikhil Ghosh described his role as a guru, as a filter who selects and passes on only the best part of the repertoire to his disciples and discards what he deems unfit for further consideration. His aim was, to improve to quality of the repertoire and make good music available to all.

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